MILLENNIAL STAR

Millennial STAR

APRIL 1959 VOLUME 121 NUMBER 4

Challenge	T. BOWRING WOODBURY	129
The Eternal Triangle	MATTHEW COWLEY	130
George Q. Cannon, Servant of God	RICHARD B. OLIVER	132
Paying Tithing	ERNEST L. WILKINSON	138
Further Light from the Lighthouse		142
The Building of a New Era: A Special Star *Feature*		143
The New Central London Chapel	SIR THOMAS P. BENNETT	144
Sir Thomas Bennett		145
Crawley		147
Mission-Wide Youth Convention		151
The Gospel in the Life of Joseph W. Darling		153
Reflections from the Temple		155
Conference Progress		160
New Era Calendar		161
District Missionary Activities		163
Missionary Activities		167

T. BOWRING WOODBURY, EDITOR
RICHARD B. OLIVER, ASSOCIATE EDITOR
PAMELA JOHNSON, EDITORIAL ASSISTANT

THE MILLENNIAL STAR is the official publication of the Church of Jesus Christ of Latter-day Saints in Great Britain. Published monthly. Rates: 10s. per year, 1s. per copy. The *Star* is not responsible for unsolicited manuscripts, but welcomes contributions. Address correspondence to: 50 Princes Gate, Exhibition Road, London, S.W.7, England. Printed by F. J. Lamb (Printers) Ltd., 173a Northcote Road, London, S.W.11.

CHALLENGE

BY PRESIDENT T. BOWRING WOODBURY

IN this time of regeneration and growth, certain words have identified themselves with the New Era in the British Mission. We hear them over and over until they become almost of casual usage. But the word *challenge* is not a casual word.

It brings us to a point of resolution. It stimulates the forces of determination to action. It unites all our faculties with force on one focal point. And, the result is progress and perfection.

For instance, there is the great *challenge* made to the Saints of the British Mission to become District Missionaries. The *challenge* was for five per cent of the District Membership to become set-apart missionaries, devoting two nights a week to the missionary cause.

At this writing, there are 354 set-apart District Missionaries in the British Mission. This is three per cent of our mission membership. And the names keep coming in with each mail. The membership is meeting this *challenge* and the resultant conversions will be wonderful to watch.

The entire Senior Aaronic Priesthood Programme just introduced in the Mission, is built around one word: *challenge*. After bringing ourselves to a point of friendship with our inactive brethren, and arousing a spark of interest in their hearts, then comes the motivating *challenge*: "Can you make yourself worthy to be ordained an Elder a month from today?"

There is the *challenge* in the Aaronic Priesthood Programme where each Deacon, Teacher and Priest is challenged to meet the requirements of the Individual Priesthood Award.

In the Girls' Programme, just introduced, the *challenge* has become a friendly but familiar part of the programme of perfection, where girls might achieve their own Individual Award.

The word *challenge* is familiar to every full- and part-time missionary. When he reaches a certain point in the discussion plan, the missionary knows to *challenge* the investigator to make himself ready for baptism and the date is set. Power and strength are in back of resolute determination to break with the past and meet the *challenge* of the future.

But perhaps the greatest *challenge* is that one issued to every member of the Church in the British Mission to prepare for local leadership. And on this ground, the *challenge* is being met with action that is glorious to behold. Ten of our 15 districts are completely in local hands and it appears that the entire mission will be locally lead by the end of 1959.

What a wonderful word! Its mere mention means motivation. What a priceless power to perfection! *Challenge* is a soul-stirring word. And we *challenge* you to accept the *challenge* of the New Era.

The Eternal Triangle

by Matthew Cowley

I WANT to say in all seriousness that the woman God gave to me is worth more than anything in the whole world. I am reminded of an experience related by President McKay. He spoke of the time he stood at the side of his wife in the room where his mother was born, and what that occasion meant to him.

What a beautiful sermon, his standing at the side of his wife, where he has stood for these many years, and in the presence of his mother, who also stood at the side of her companion for many years! There flashed in my mind when he briefly related that experience the symbol which is over the long narrow window on the east and west end of the Salt Lake Temple, the symbol of the clasped hands. How important that symbol is in the lives of all of us.

Men of the priesthood who have knelt at the sacred altar, and on that altar clasped the hand of a sainted companion, have entered an eternal triangle. This most sacred triangle is not a companionship of two, but of three—the husband, the wife, and God. But my heart sinks in despair when I witness so many who have withdrawn and are withdrawing that hand from one another. They don't do that until they first divorce God from that triangle, and after divorcing God, it is practically impossible for them to stay together side by side. We pledge eternal fidelity to one another as we kneel at the sacred altar, and the words we hear are not "until death do you part," nor "for as long as you both shall live," but "for time and for all eternity."

There came into my office recently a sister who said she had divorced her husband, married in this Holy House; the handclasp had been severed. I asked, "What are the grounds?" "Drunkenness, I have been living with a drunken swine," she replied. I said, maybe without thinking, "Sister, don't you know that only God and women can make men of swine, and men of beasts; your companion is no longer your husband in the eyes of the law, but now he is your brother, and there is no law under heaven which can destroy that relationship. Now, work with him as your brother, and I have suggestions which may help you."

I expect her to come back. I know the influence of that woman will lead her husband into sobriety, and under the goodness and mercy of God there will return the clasp of the hand.

I anticipate in supreme joy the experience they are going to have kneeling together with their hands clasped, and the hands of their children upon their hands; and in bringing those children within that sacred triangle: the man, the woman, and God.

Yes, the sisters can make men of us beasts. But Brethren, do not withdraw your hand in the greatest hour of need of your companion. Sisters generally do not withdraw that hand. I thank God that when my hand maybe has tended to slip away, that the grip of my companion has been strong as bands of steel, and I have been brought back.

I was in a home recently in one of

our stakes where a man was lying upon his bed. The only part of his body that he could move were his eyes and his tongue. He could speak and he could see, but that was all; he had no life in his arms or legs. The home was immaculate; his bed linen was immaculate; he was immaculate. Maybe there was no life in his hand, but his companion held that hand in a grasp as strong as life itself. The clasp of the hand, brothers and sisters —it has meaning! And when you are away from one another, if you don't feel a spiritual clasp stronger than the physical clasp, rush back to one another as quickly as you can. You know true love is not looking into each other's eyes in one of those old-fashioned loveseats. That isn't true love. True love is that love which comes into your heart and motivates your life when you arise from the altar and both of you look in the same direction, down through eternity. That is true love, where both are looking in the same direction.

The Maori in referring to his wife says: "Taku hoa wahine," which means, "My companion wife." The wife in speaking of her companion, says: "Toku hoa tane," meaning, "My companion husband." I like that a little better than just saying "My wife," or "My husband." "My companion wife," "My companion husband!" Companionship implies a oneness of direction, right down through eternity.

There are men active in the Church today because sometime in the past when their hand was slipping away, and a little finger maybe was being loosened from the clasp, there came a grip from their companion wife which held them firm. Eternal fidelity, I thank God for it. I thank God for a hand which will always reach out and grasp mine.

As I go about the Church, and hear my name read out as one of the Authorities of this Church, and as hands are raised to sustain me, I say within myself, "My companion wife is being sustained, and that's the reason I am being sustained."

When I went to New Zealand as mission president, I went around among the people. Those natives have great memories. They would quote from the sermons of mission presidents, but there had been one president out there whom they did not quote, but he preached to those people the most beautiful sermon they had ever witnessed. Wherever I would go and we would refer to that grand man, the natives would say, "He was always holding hands with his wife." When they would sit down together at the table, their hands would just naturally go toward each other, and they would hold hands—the greatest sermon that was ever delivered in the history of the New Zealand Mission, the sacred clasp of the hands of man and woman.

I have seen young men and women come into the temple to be sealed and to clasp their hands with a pledge of eternal fidelity, and their own fathers and mothers could not come inside to witness the sacred ceremony. Yes, in many cases the youth are our examples.

I thank God for the clasp of the hand. I thank God for the symbol of the handclasp, with all of its eternal significance. God grant that each of us may always have the strength to clasp the hand of our companion wife and that they will always have the strength to hold our hand as if it were in a vice.

THE SAILING BARK *SIDNEY* WHICH TOOK THE CANNONS TO AMERICA

GEORGE Q. CANNON AT THE TIME HE PRESIDED OVER THE EUROPEAN MISSION

GEORGE Q. CANNON

Servant of God

by Richard B. Oliver

THE Cannon family stood at the rail of the *Sidney* and watched the land along the River Mersey slip from view. It was the autumn of 1842, and as they headed out to the Irish Sea, George and Ann Cannon thought of Liverpool, which had been their home for almost seventeen years. Their eldest son, George Quayle, was standing at their side; he too, had helped to save for the family's voyage to the promised land.

It was no wonder that they felt a little frightened at the realisation of their leaving comfortable England for the uncertainties of America, and of their new found Mormon faith. But it mattered little to them, they were going to Zion, and God would help them!

As the ship turned south, both parents turned almost impulsively in the direction of their native Isle of Man. Their families could trace their ancestry on the Island back for centuries. But, it was in Liverpool that they were to hear of the Gospel of Jesus Christ.

Both Ann Cannon and her husband, George, were religious people. But, they had never been able to find a philosophy that satisfied their inquiring minds. George must have been quite a

GEORGE Q. CANNON AS THE DELEGATE FROM UTAH

student of the Bible for he had been known to say " the gospel is not upon the earth but it is coming."[1]

During this period of time in their lives Parley P. Pratt was preaching the gospel in Toronto, Canada. There, John Taylor and his wife, Leonora Cannon, George Cannon's sister, accepted the truth after hearing it from Brother Pratt. Three years later John Taylor was called to fill a mission in England. Naturally, Leonora thought at once of her brother George and his family in Liverpool. John Taylor carried a letter of introduction to them when he arrived in England.

Undoubtedly, he was not long in Liverpool before he searched out the home of the Cannon's, his wife's people. He made the acquaintance of Ann and her children but found that her husband was not at home. John Taylor didn't discuss with them the purpose of his visit to England but talked only of family news. And yet, as he walked away from the house Ann Cannon turned to her eldest son, George Q. and said, " George, there goes a man of God. He is come to bring salvation to your father's house."[2] What a prophetic statement for this young mother to make to her son! That evening John Taylor returned to the Cannon home. This time he told the entire family the purpose of his being in England. He testified to them that the Gospel had been restored. He told them of *The Book of Mormon*. He even sang for them some of the lovely hymns of the church. Ann Cannon knew that he spoke the truth. She was a firm believer, at once, and was ready to be baptised. Her husband, George, was not unimpressed but he was not quick to accept all that he had heard. He began that night to read *The Book of Mormon*. He became more fascinated by it with each page that he read until he could scarcely lay it down. He read it late into the night, he read it at meals. He even propped it up on his work bench that he might read a sentence or two as he worked. He read it through twice and then he and his wife were baptised one month to the day after John Taylor made his first visit to them.

Not long after their baptism the " spirit of gathering " came upon these young parents, for the great strength of the church was to come from the British Isles. The Cannons were to be a part of that strength. They began to save for their trip to America. Two years later they were ready to sail. During that time, by carefully saving, they had accumulated enough to pay their own way. They had also been able to partially pay the fare of still others who were unable to save the required amount. The Cannons had an

GEORGE Q. CANNON'S FIRST NEWSPAPER

irresistible desire to be with the Saints in Nauvoo and yet this young father and mother, George and Ann, had a premonition that Ann would never live to reach Zion. But, still, she was determined to make the journey that her children might be reared among the Saints. Travelling was most difficult in that day. The journey was long. The food was not adequate and Ann was expecting a baby. The weeks of travel, the motion of the ship and the misery of sea sickness were too much for her. Ann Cannon died on the voyage and was buried at sea. Her husband and young family of six, George Q. at sixteen the eldest, were to arrive in Zion without the loving, energetic woman whose dream for them had come true.

After seven months of travelling, the little band of Mormon immigrants finally arrived in Nauvoo, Illinois. There was a great crowd on the landing as the boat came up the Mississippi. George Q. looked eagerly for the Prophet Joseph Smith. Although he had never seen a picture of the Prophet he instantly knew him.

"When his eyes fell upon the Prophet, without a word from anyone to point him out or any other reason to separate him from others who stood around, he knew him instantly. He would have known him among ten thousand."[3]

All through his life he treasured that inspired recognition.

This was an exciting time in Nauvoo —things were happening and history was being made. The first few peaceful months were soon drowned in the wave of mob terrorism, bent on destroying Nauvoo and the Saints, which shortly swept through Illinois and the surrounding countryside.

George Q. was only seventeen but he was to be a part of the tragedy in Nauvoo, for it was his father who made the coffins that held the bodies of the beloved Prophet Joseph Smith and his brother, Hyrum. He undoubtedly assisted in the making of the death masks of these two martyred men. As they worked this young man must have heard the crying and weeping of the thousands of people who knew that their prophet was gone.

He seemed to be destined to be a part of the events that shaped the future of the Church in those tense and tragic months. George Q. was in the grove at Nauvoo that summer day when Sidney Rigdon laid claim to the leadership of the Church and when the Lord let the people know who was his chosen one.

"A more wonderful and miraculous event than was wrought that day in the presence of that congregation we never heard of. The Lord gave His people a testimony that left no room for doubt as to who was the man He had chosen to lead them . . . On that occasion President Brigham Young seemed to be transformed . . . The tones of his voice, his appearance, everything he said and the spirit which accompanied his words, convinced the people that the leader whom God had selected to guide them stood before them."[4]

At the sudden death of his father, George Q. went to live with his Uncle John Taylor. During the next four years he was to learn all about the printing profession from his Uncle

who was editing the *Times and Seasons,* and the *Nauvoo Neighbor.* It was also during this time that young George Q. Cannon thrilled to the missionary experiences that were often related in the Taylor home.

"When a youth, it was my good fortune to live in the family of President John Taylor. It was my chief delight in those days to listen to him and other Elders relate their experiences as missionaries. They made a deep impression upon me . . . Their missions were rich in instances of His power exhibited in their behalf. What I heard strengthened my faith and increased the desire in my heart to be a missionary. No calling was so noble in my eyes as that of a standard-bearer of the Gospel."[5]

The exile from Nauvoo and the exodus to the Great Salt Lake Basin shortly followed, and soon George Q. Cannon commenced the work which he desired most: that of a missionary. He spent fourteen of the next fifteen years of his life in the spreading of the Gospel.

His first mission was to the Sandwich Islands as they were called. We know them now as the Hawaiian Islands. He was the youngest of nine elders called to labour there. The youngest but the strongest. The missionaries tried to preach to the white people on the islands and met with little or no success. Accordingly, most of them felt that the only thing to do was to return home. Elder Cannon, as always to be the case, felt the importance of his calling to such an extent that he could not leave. Four elders remained with him and they preached, not to the white people upon the islands, but those to whom the islands belonged, the native people. In three and a half years more than four thousand of them joined the Church.

He had a great desire to learn the language of the people. He never let an opportunity pass to speak with the natives. He refrained from reading or speaking in English and trained himself to even think in the beautiful language of the Hawaiians. In quoting from his writings George Q. said of his feelings at this time:

"I also tried to exercise faith before the Lord to obtain the gift of talking and understanding the language. One evening, while sitting on the mats conversing with some neighbours who had dropped in, I felt an uncommonly great desire to understand what they had said. All at once I felt a peculiar sensation in my ears; I jumped to my feet, with my hands at the sides of my head, and exclaimed to Elders Bigler and Keeler who sat at the table, that I believe I had received the gift of interpretation. And it was so."[6]

His faith and his desire to learn had been rewarded.

The history of the Sandwich Islands Mission reads like a romance, with the young missionary as its central figure. His eloquence charmed the natives, and later when they wanted to pay a speaker a compliment, they would say: "He speaks like Cannon." His personal traits won the hearts of hundreds. From village to village and from island to island he passed, kindling in the hearts of thousands of the simple, honest and affectionate islanders, faith in the Gospel, a remarkable and contagious religious zeal, and an unbounded and undying affection for himself. "Dreams, visions and revelations were given to me," he wrote, "and the communion of the Spirit was most sweet and delicious."[7]

Now that the language was like his own unto him he was seized with a great desire to translate *The Book of Mormon* into their language for the Hawaiian people. It was a difficult task. There were no white men to help

him; but he did have the assistance of a few natives. He worked with them, reading them his translations, careful always that the thought was always clear to them that the words must convey. It was a labour of nearly two years but it was a labour of love.

This task finished, George Q. sailed for home in July, 1854. Nearly fifty years were to pass before he would see the islands he loved again. But, in 1900 he was invited back to attend the jubilee of the Sandwich Islands Mission. He received a wonderful greeting from his people and from members of the government. He spoke for half an hour in one meeting in Hawaiian and after nearly fifty years was able to speak this lovely language with the freedom he had known in the past.

In the audience that day was the Ex-Queen Liliuokalani. She sent for him. The notes from his journal on that day read as follows:

"The Ex-Queen Liliuokalani sent me word that she would like to see me at one o'clock today as she expects to sail for Hilo . . . She welcomed me very cordially and expressed the pleasure it gave her at meeting me. She also dwelt on the good my visit had done and would do, how the people's feelings had been aroused and their love awakened and strengthened by my visit. Many more remarks of this character were made by her, and when I arose to bid her goodbye, she said she would like me to give her a blessing: then she led the way to another room. Before I was aware of what she was doing, she was on her knees at my feet to receive the blessing. I felt very free in blessing her, and the Spirit rested upon us both."[8]

Eventually she became a member of the Church.

It was during this visit that George Q. prophesied that one day a temple would be built in Hawaii. This prophecy was to be fulfilled 19 years later.

George Q. Cannon always put himself at the disposal of the First Presidency of the Church. He had dedicated his life to obedience and service. Though a very independent man, he knew well the principle of being obedient.

"There are some people who seem to have the idea that rebellion and disobedience are evidences of independence and of manhood . . . I always felt that I was just as independent in being obedient, and I know I felt much better than I could possibly feel if I were disobedient."[9]

It seemed that the Lord had a great need for George Q. Cannon for once again he was called. This time it was to San Francisco where he was to look after the affairs of the Mission and see to the publishing of a paper for the Church called *The Western Standard* whose masthead boldly proclaimed: "To Correct Mis-Representation, we Adopt Self-Representation." He also published his translation of *The Book of Mormon* into the Hawaiian language. Through his experience in the mission field, and his awareness of his own family's conversion in Great Britain, he worked diligently for the spreading of the blessings of the Gospel to other people.

With this assignment finished he returned to Utah where he was sent to Filmore to issue another paper, the *Deseret News*. It was during this time that he proved his devotion to the Church.

"At Payson at noon on Monday, as I was unhitching my team at Brother William B. Preston's . . . Brother John Bollwinkle drove up in a carriage and mules and handed me a note. It was from President Young, and was dated the day previous, Sunday. He informed me that I had been appointed to go East on a mis-

GEORGE Q. CANNON AND HIS 14 SONS, ABOUT 1890

sion. The company I was to go with expected to start the next day (the day I received the note), and he wished me to come to the city as quickly as I could. In reply to my inquiry the messenger said he would be ready to start back as soon as he had eaten his dinner and fed his mules.

"While he was gone, I gathered up what clothing and bedding and weapons I needed for the journey, and in about three-quarters of an hour we were on our way to Salt Lake City, where we arrived the next morning as day was breaking. As I had only been home from a mission a few weeks before I went to Filmore, and had been absent several years before on another mission, I had no home in Salt Lake City. In leaving my family at the roadside, therefore, I left them with no bright prospect for comfort and ease during my absence. But they uttered no complaints. They put their trust in the Lord and during the two years of my absence, He was their benefactor and friend."[10]

When he met Brigham Young that day, the Prophet turned to the others there and said, "Didn't I tell you it would be so. I knew I had but to call; here he is."[11]

When George Q. Cannon returned from the East, he was called to be an Apostle in the Council of the Twelve, and was shortly sent to preside over the European Mission with headquarters in Liverpool, the city where he was born. It was in the autumn of 1860 that Apostle Cannon, together with his wife, boarded the steamship *Arago* for Southampton. Things had certainly changed from the time he sailed with his parents for Nauvoo as just another convert. He was now returning to his native land as a missionary to preside over the Church in Europe, and he was no doubt eagerly enthusiastic over the prospects of helping to share the Gospel message with his native countrymen.

His duties in Europe were extensive, but he remained most of the time in

(*continued on page* 157)

THE PRINCIPLE AND PRACTICE OF

Paying Tithing

BY

PRESIDENT ERNEST L. WILKINSON

IN the first place, it ought to be sufficient for us that the payment of tithing is a commandment of the Lord to us as well as to those who lived in former dispensations.

Historically tithing is older than Israel. For example, Abraham, a Patriarch, paid tithes to Melchizedek, the Priest of the most high God. (Genesis 14:18-20). Jacob (Israel) covenanted with the Lord to "give the tenth" unto Him. (Genesis 28:20-22). The same commandment was enjoined upon the children of Israel after they had been brought out of Egypt (Leviticus 27:30, 32). History records that as long as the Israelites faithfully complied with the law of the tithe they prospered; when they failed, the land was no longer sanctified to their good. Holy prophets admonished, rebuked, and reproved with sharpness as the people time and again fell into transgression. One of the most cryptic

admonishments is found in the last book of the Old Testament. There Malachi, with stern rebuke, said:

Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. (Malachi 3:8) (3 Nephi 24:8).

Tithing was still practised at the time of our Lord's personal ministry, approved and commended by Him, and continued as a church function during the Apostolic period and for a considerable time thereafter.

Gradually, however, during the Great Apostasy and the dark ages, tithing lost its sacred character and was appropriated by different nations as a means of taxation. In the ninth century, Charlemagne made it a part of the state revenue. In England the tithe was imposed by authority of the civil law, and inured to the benefit of the established Church. It then consisted of one-tenth of all rental produced. It thus lost its voluntary church significance and had to a large extent lost its virility when the Gospel was restored.

On July 8, 1838, the Prophet Joseph approached the Lord with the question: "Oh, Lord, show unto thy servants how much thou requirest of the properties of thy people for a tithing." The answer was the revelation of tithing comprising the 119th Section of the Doctrine and Covenants:

"And this shall be the beginning of the tithing of my people. And after that, those who have thus been tithed shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord... And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you. And this shall be an example unto all the stakes of Zion. Even so, Amen.

The Presiding Bishop of the Church, Joseph A. Wirthlin, has defined a "tithe" as follows:

How many times the question is asked, "What is a tithe?" The very word itself denotes one-tenth. A tithe is one-tenth of the wage earner's full income. A tithe is one-tenth of the professional man's net income. A tithe is one-tenth of the farmer's net income, and also one-tenth of the produce used by the farmer to sustain his family which is a just and equitable requirement, as others purchase out of

Dr. Ernest L. Wilkinson has been president of Brigham Young University in Provo, Utah since 1951. His father was a native of Scotland, and his mother of Denmark, and his early life was one of hard work and humble means. Dr. Wilkinson established himself as a lawyer for the Ute Indians in a case which lasted over 16 years. In addition, the Church has always played an important part in his life, and since 1953 he has been administrator of the Unified Church School System.

their income such food as is needed to provide for their families. A tithe is one-tenth of the dividends derived from investments. A tithe is one-tenth of net insurance income less premiums if tithing has been paid on the premiums. (Conference Report, April 1953, p. 98).

A second reason why we should pay our tithing is that we have been assured by our Church leaders that we will be individually blessed financially if we keep this commandment. I suppose the person in our day who preached this doctrine more than anyone else was the late President Grant. He believed it from the bottom of his heart, and, although born a very poor boy, was sufficiently blessed in this world's goods that he was able to serve the Church for over half a century without accepting compensation therefor. President Grant's testimony on this is as follows:

I bear witness—and I know that the witness I bear is true—that the men and women who have been absolutely honest with God, who have paid their one-tenth . . . God has given them wisdom whereby they have been able to utilise the remaining nine-tenths, and it has been of greater value to them, and they have accomplished more with it than they would if they had not been honest with the Lord. (Conference Report, April, 1912, p. 30).

Philosophically, I have never felt that I should pay my tithing with the expectation of receiving a *quid pro quo* in the form of monetary reward, but I would be ungrateful if I did not acknowledge that when the payment of tithing on my part has required the greatest sacrifice, I have always received the greatest blessings.

Another reason for the payment of tithing that I want to suggest to you is that keeping this commandment pays one a soul satisfaction. There is no finer feeling than to be able to lay your head down in the evening knowing that you are square with the Lord—that you have paid your tithing.

Previously I suggested that while philosophically I had difficulty in thinking that I would be blessed financially for my adherence to this financial obligation, yet realistically I had always been so blessed. May I now close with my testimony in that respect. At the conclusion of my third year of law at the George Washington University, I had been blessed with the receipt of a scholarship at Harvard University for further advanced study in the law. I accordingly made arrangements to go to Harvard for an additional year of legal training. Preparatory to leaving Washington, I figured up my accounts and found that I was short of some £82 ($230) in that year in the payment of tithing. Not wanting to leave that branch without making a full accounting to my branch president, I went to a strange bank in Washington, D.C., to see if I could borrow £82. I approached the lending officer with a great deal of fear and apprehension. He did not know me, and I had established no credit at the bank. Indeed, I had no credit to establish. I thought the best thing to do under the circumstances was to tell him the reason for my wanting the loan. As I concluded telling him the reason the banker looked at me and said, "Young man, if you have enough character in you to consider that tithing is an obligation for which you need to borrow money, this bank will be happy to make the loan. We have no doubt you will repay it."

Armed with a clear conscience, I went to Harvard Law School. After having been there for less than one month, I received a letter informing me that a distinguished singer from the West had begun suit against the

Boston Transit Company, operating trams in Boston, for partial loss of her singing voice due to negligence of this tramway company. The complaint was that she had been riding in a tram down one of the hills of Boston when the brakes gave way. She had been thrown out of her seat and suffered an abrasion to her shin, the shock of which had impaired her singing voice. The letter concluded by saying that she had engaged some attorneys in Boston, who apparently were not very enthusiastic about the case and asked if I would consent to be associated with them in the prosecution of the case.

Sceptical as I could be about the merits of such a case, I nevertheless went to Boston to call on these attorneys, for every young lawyer likes his first case. But I found they were even more sceptical about the merits of the case than I. Indeed, the trial was to come on in a couple of weeks, and they were about ready to back out of the case and not prosecute it. They had been to some eminent doctors in the town, who refused to testify because they thought there was no causal connection between the shin injury and the impairment of the voice. I told them I would think it over for a day or so. Actually I wanted to think of some good reason for getting out of the case. But on going home I did some praying about the matter for I had great respect for this singer and did not believe she would make a fallacious claim.

After a couple of days of thinking and praying, but still being of the opinion that there was no way of justifying this particular claim, I started to go through Harvard Square to the attorney's office to tell them that I thought the jig was up. As I proceeded through the Square on that day, I ran squarely into an old school teacher of mine who had become head of the phonetics laboratory of Ohio State University, which at that time was the leading phonetics laboratory in the country. I immediately proceeded to tell him of this strange law case and ask him whether, in view of his expertness in the field of phonetics, he thought an abrasion on the shin could cause the loss of voice. He looked at me and said, "Ernest, now I know why I stayed over in Harvard today. I was all set to go last night. I had no particular reason for staying around another day but just felt that for some reason I ought to stay. Now I know I was needed in this particular case." He further said, "If you will come with me down to the Boston Public Library, I will get you one copy of a famous scientific book—there are only three copies in this country—which documents the history of about one hundred cases where artists of high artistic temperament have had their voices or other facilities impaired through a slight body injury." Responding with alacrity, I went to the library with him where we obtained the documented book. My former teacher agreed to remain and testify as a witness for I found that he had had training in this particular field in Vienna. He became the leading witness of the case, and we obtained a well-deserved, large judgment for this famous singer, out of which I received a fee that helped me very materially to finish my training at Harvard Law School. Call it coincidence if you want, but I am simple enough to believe otherwise.

I am simple enough, also, out of this and many other experiences, to believe that even in the financial affairs of life it pays one to pay tithing.

Further light from the

Lighthouse

In the January Star *were published several letters from a lighthouse keeper in the Shetland Islands. Sisters Janet Davis and Mamie Lou Wasden have continued to correspond with him, but for over a month they received no reply. "Perhaps it was the weather," they thought, but the newspapers revealed that on several occasions the weather had broken enough to allow the passage of the mail boat. The Sisters finally mailed "A Marvellous Work and a Wonder" to him along with another lesson in the teaching plan, and prayed for an answer.*

Dear Folks,

I received your letter and book today. It is true that we have had a severe winter, but that was not the reason for my prolonged silence.

As you know, my wife was south in Edinburgh for the birth of our daughter Janet. On her return, we discussed the Church and she expressed bitter hostility to the whole idea. She said that the faith our fathers died for was the only one to which we should belong. I encountered more hostility among our neighbours to whom I had mentioned my intentions.

To cut a long story short, I am ashamed to admit that I bowed before the storm and decided against joining the Church. I resumed my former way of life and lived in mental agony for weeks.

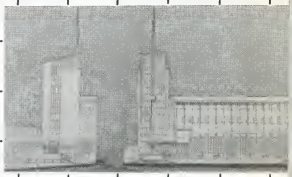
I soon realised that the truth *is* the truth, whether it be popular or not. Once known it can neither be ignored nor deliberately forgotten. I knew that the Church of Jesus Christ of Latter-day Saints was the only living church teaching the Word of God and not the commandments of men.

Well, you may judge my astonishment when my wife suddenly said that if I thought that your Church was the true Church, I should join it—although she intends remaining a Presbyterian. Naturally I was delighted

(*continued on page* 156)

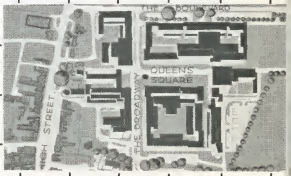
Building of The New Era

A special section featuring...



... a new building

... an architect



... a new town

THE NEW CENTRAL LONDON CHAPEL

BY SIR THOMAS P. BENNETT
K.B.E., F.R.I.B.A.

On the cover is pictured the Central London Chapel which has been tentatively designated as the home of the Hyde Park Branch of the Church. In this article the architect describes the new building.

HYDE PARK is one of the beautiful spots of London lying close by the Royal Borough of Kensington. Turning south from the Park it is possible to walk down Princes Gate and Exhibition Road into the heart of London's principal group of museums. In this setting will be found in 1961 the new Central London Chapel of the Church of Jesus Christ of Latter-day Saints.

The building will occupy a most important corner site and its tower will be seen as a fine vista on the centre of Imperial Institute Road. The tower itself will rise to a height of approximately 90 feet above which will be a thin tapering spire rising like a needle into the sky for an additional 35 feet. The tower will be built in Portland Stone, and will alternate stone and glass in such a way that a striking effect at night will be secured with illuminated glass between the stone. Below there will be a porch which will lead into the vestibule of the church, and from this vestibule there will be access to the church itself and to the adjoining assembly and cultural hall. The hall can be used for an additional church congregation on great occasions, or as a recreational hall. At the end of the church it is hoped to install a fine organ, and every effort is being made

The site of the new chapel in Exhibition Road, London. The office of the British Mission is one block away.

to create the best acoustics inside the church so that perfect hearing and perfect reproduction of talks or of musical performances will be made possible throughout the entire hall.

Opening from the foyer is a baptismal font with changing rooms, and in the foyer is a staircase and lift which will lead to the branch president's office, and to the gallery overlooking the church. A large room for the Relief Society, and a fine range of classrooms facing east and west on the floor above, will also be accessible from the lift.

Underneath the building there is a garage for many cars, thus enabling visitors from the big hinterland of London to drive up to the church for the many meetings and special events which will be conducted in the new chapel.

The London County Council have

approved this building both in its detailed planning and in its elevation, and it is anticipated that the actual construction will commence at the end of 1959 or the beginning of 1960.

The design externally and internally will symbolise the great aspirations of the Church's members and will, we hope, be an inspiring landmark in the heart of one of London's most populated and fashionable centres. Its design is modern in character, but it is intended to reflect a fine traditional building as well as modern thought, and both in its detail and in its material it will express the aims and aspirations of the Church itself.

Inside there will be beautiful colours, fine fabrics and fine furniture, as there have been in all the buildings of the Mormon Church. The detail will be simple in character so that the simplicity of the building will reflect the whole approach of the Mormons to life itself and to their fellow human beings.

SIR THOMAS BENNETT

—photo by Dorothy Wilding

When commenting about the building of the London Temple, Church Architect Edward O. Anderson said, "The Church is very fortunate to have the services of T. P. Bennett & Son, Chartered Architects."

From the office of Sir Thomas Bennett in Bloomsbury Square have recently come the plans for the new Central London Chapel which is shown on the cover of this month's *Star*. His office is filled with architectural models and illustrations which give an atmosphere of creative genius.

The deep, rich colours of the office furnishings reveal a little of the warmth of character of Sir Thomas himself. He is very friendly with a conservative English air about him, and tweed would seem to suit him well. His simple surroundings reveal little of his prominence and success, yet there are few firms in the country who are responsible for so great a quantity of outstanding work.

His designs include buildings and head offices for the Rank Film Organisation, Kodak Limited, Nestlés and the Ford Motor Company. Sir Thomas has worked on other types of architectural projects, and he relates that in some of thse more unique plans he finds his real enjoyment. He has a large folder on his desk which contains pictures of one of these projects. Called the Leylands Estate, it contains a complete and varied living arrange-

—KEYSTONE PRESS AGENCY

Sir Thomas accompanies Queen Elizabeth on the opening of the Crawley Town Centre.

ment for the retired pensioners of the linen and woollen industry in Derby.

There is a strong character trait in Sir Thomas Bennett which has been a contributing factor to his success. He has served as Director of Works for the Ministry of Works, and as Director of Temporary Housing during the war. He appreciates something the Church has always been trying to instil in its members; service to others, "for the love of it," says Sir Thomas, "brings rewards far in excess to any of the monetary things of this world." Sir Thomas has been a good public servant.

To take care of the growing population of London, the Government has planned to build numerous new towns outside of the congested London area. Crawley is such a New Town, and Sir Thomas Bennett was appointed Chairman of the Crawley Development Corporation which has been responsible for creating the New Town. Upon the official opening of the Town Centre at Crawley, Sir Thomas accompanied the Queen as she went on a Royal Inspection of the New Town. Crawley has been his pet project for some time, and a quick look at this town reveals his vision and foresight.

In 1942 King George VI bestowed upon Thomas Bennett the Order of Commander of the British Empire. He continued his work for the Government, and in 1946 he was Knighted. As he knelt before the King, who had just touched his shoulder with the sword, George VI commented, "What, are you here again?" Sir Thomas has since been elevated to the rank of Knight Commander of the British Empire by the Royal Family; but through all these honours, he has remained a very natural and humble man.

When discussing the organ for the new Mormon Chapel in Exhibition Road he displayed his naturalness by confessing that, "In my younger days I liked to play a bit on the organ. I enjoyed going into the empty church and really giving the organ a good going over."

In the few years that Sir Thomas Bennett has done work for the Church, a wonderful bond of friendship and co-operation has developed. President David O. McKay met with Sir Thomas at the time of the ground breaking of the London Temple, and a friendship has existed between them ever since. Sir Thomas cherished the evening his family spent with President and Sister McKay at the Royal

Albert Hall listening to the Salt Lake Tabernacle Choir. Sir Thomas acquired a box, and invited the McKays to accompany him and his wife to the performance. During the intermission, the two talked about the building of the Temple, and at this time Sir Thomas remarked to President McKay, "I have never had a more pleasant and excellent relationship than I have had in working with the Mormon people."

Sir Thomas Bennett and his firm have greatly contributed to the building phase of the New Era of the Church in Great Britain. The preceding article by Sir Thomas is a good example of his wonderful co-operation. The Church is blessed to have his friendship in the New Era.

CRAWLEY

The progress of the Church in this new town in the New Era is here recorded by those who made it

The 30-mile drive between the Temple in Surrey and London becomes very exciting once the monotony of Greater London is passed. Towns begin to take on an individual character, a sort of uniqueness all their own. One of these towns though is very different. Crawley by name, it is hardly recognisable from the quaint and almost lifeless town it was a decade ago.

Under the New Towns Act of 1946, the Government surveyed the bulging London population and decided to build centres of population scattered around a twenty-five mile radius from the City. Crawley was selected as one of these focal points for new development and growth.

Since the formation of the Crawley Development Corporation in 1947 with Sir Thomas P. Bennett as Chairman, the countryside has been visibly altered. Not only has the Temple been built in Surrey, but also this once-small town is beginning to engulf some of the surrounding land in neighbouring Sussex.

Almost overnight a new town was created and with it came the maze of complexities which accompany a mass movement of people. The people who have converged into the new housing estates and residential areas are of entirely different backgrounds, yet they all seem to have one thing in common. They are young and have growing families . . . here was a place that the Church was needed.

As part of the New Era, the missionaries were sent to "open up" Crawley to the Restored Gospel of Jesus Christ. Since that time a continual growth has taken place, and in recent months there has been an average of one baptism every week. With each day the prospects look better and better.

To share the spirit that is evidenced in this new town in the New Era, the testimonies and feelings of some of the members who make up the Crawley Branch have been included.

THE MISSIONARY WORK

by Elder Dale Godfrey

EVER since first passing through Crawley on the way to the Temple I have had a yearning to be the first missionary in this new and growing town. I had been living in the mansion house on the Temple Grounds and labouring in the immediate vicinity, but when word came that I was to leave this pleasant surrounding and go to Crawley, I was more than overjoyed. It presented quite a challenge, and still does when you realise that more than 60,000 young people are depending on the efforts of you and your companions to hear the Gospel.

Many of our good contacts, and we made many of them in a very short time, were anxious to find a way to go to church with us in Newchapel; however, we kept hearing the same question over and over again, "When is there going to be a Church in Crawley?" We prayed and fasted, and finally on the first Sunday in the New Year we felt the time was ready.

We contacted the two local newspapers and they were more than happy to assist us in any way possible. One of the papers even ran the article on the front page as the feature story. There is no doubt that the people of Crawley knew about the services of the new Mormon Church. After three months of labouring in Crawley and on the day after our first baptism we held our initial public meeting.

The Lord certainly blessed us, for there were 55 people present, including President and Sister Woodbury, the Mission office staff, and some members from the surrounding area. President Woodbury and the officers of the South London District Presidency were our speakers. We were off to a fine beginning.

Crawley missionaries: Paul Thompson, Donna Shoemaker, Vonda Shaffer, Stephen Jacobsen, Merrill Davidson, Dale Godfrey

We were still concerned about the following Sunday, for we knew we would not have very many members present and we would have to depend on our investigators to furnish the congregation. Well, at our second meeting there were 34 present and of this number some 15 were investigators. But better still, last Sunday of the 52 there, 34 were people we are teaching the Gospel.

The field is ripe in Crawley, so ripe that two more elders have just recently been assigned to labour here with us. We have outgrown our old meeting hall in a period of one month, and just recently we moved into a school building. We are privileged to have the help of the lady missionaries who come from Purley to assist us each Sunday. But most of all, we are indebted to the Lord for His Spirit which has touched the hearts of the people in Crawley and made them so responsive to the Gospel of Jesus Christ.

I am thankful for the help and power of God which has made such

growth possible within the shadows of the spire of the London Temple. Crawley is indeed a New Town, a New Branch, and a definite part of the New Era in the British Mission.

OUR NEW BRANCH

by Sister Olive Perry

I was baptised in 1942 and attended the Brighton Branch for over sixteen years. These were happy years. After my husband died, the travel from my home in Horsham was long, and it made attending church very difficult, especially with the children. Along with me, they missed the association of the Church membership very much, and we often prayed together that a way would be opened up for us.

What a joy it now is to have a branch so near. I know that the Lord has blessed my family, and I am grateful that my children are now able to have the benefits of Sunday School and Sacrament meetings. No one knows how wonderful I felt when the Wiles family came to live in Horsham. Just to be able to talk with someone who shares the same ideals and goals in life has certainly enriched my life.

I thank my Heavenly Father for the privilege of being a member of this new branch and for the association which it provides. May He always bless our group in Crawley and help us to make a strong and happy branch in the New Era.

WE MOVED

by Sister K. Sample

Six months ago my husband and I, with our two children, left Chelmsford and came to live in Warninglid in Sussex. It was a sad moment when we said goodbye to our friends in Chelmsford, and yet we faced the future with the certain knowledge that our Heavenly Father had heard our prayers that we would still be able to attend church. We prayed that He would guide us to some place where we could continue to serve Him if only in a very humble capacity.

We discovered that our nearest branch was twenty miles away. The children and I were only able to attend every fortnight, as it meant being away for more than eight hours. This was certainly a contrast to the five minute walk to the Chapel in Chelmsford that we were used to. During these long journeys to Brighton, the truth of the saying, "You need the Church more than the Church needs you," was manifest to me.

As it was impossible to attend any auxilliary meetings we were lonely for the companionship of the brethren and sisters; and, we were thrilled beyond words when we heard that a branch was to be organised in Crawley. Surely the Lord has answered our prayer.

It was exhilarating to be present at the opening meeting of the new branch in the New Era, and we have been blessed to be able to watch the growth of the Kingdom of God on earth. We pray that the Lord will find a small way for us to be used to help in spreading the Gospel in Crawley.

NEAR THE TEMPLE

by Brother John E. Wiles

When we attended the dedication of the London Temple last September we had a strong urge to be nearer to it. Ipswich is a long way from Lingfield, Surrey, and we realised that it would be difficult to get to the Temple more than just a few times a year. We desired to go more often than that, so we prayed for guidance.

The temporary meeting hall in Crawley.

Someone suggested our moving to Crawley, "It is only eight miles from the Temple," they said; but we had never heard of the place. It took just one look at Crawley and we were sold, and when we found that there was to be a new branch, well that did it! Next week we were a new family in a new town, and charter members of the Crawley Branch.

No words can express the feeling and spirit which has entered into our family since moving to Crawley. With the Temple close at hand, and with the growth that is taking place right before our eyes, we count ourselves as being richly blessed by our Father in Heaven. The New Era is certainly here in abundance, and we are thankful to be a part of it.

MY TESTIMONY

by Barbara Evenden

After my father died, when I was only twelve, I often dreamed I had been left alone in a dark wood. Out of this wood a gentle voice and hand had always led and comforted me. When I awoke I was usually frightened, but the warmth and glow of the guiding hand always lingered on.

I searched for that comforting hand and voice, but I never seemed to be able to find it. I must have been a little insincere as I prayed, for I had little faith that God would really answer me. Even so, I continued to pray in hopes of an answer.

Not long ago the missionaries called at my home. Why I let them in is still a mystery, for it is something I never do. I was very interested in what they had to say, but it wasn't until they handed me *The Book of Mormon* to read that it dawned on me. This might be the comforting hand I was looking for.

Although I still lacked a strong faith in God and in the necessity of His Church, I didn't look back. When the elders called again my thinking changed, for the spirit they brought convinced me that God was very real and that He answers prayer.

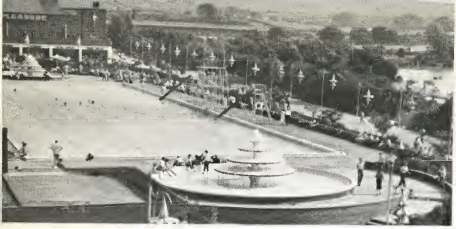
I have at last found the comfort I have been seeking all these years, and I pray that I will be able to help others, especially my husband and family, find it. I thank God for sending the missionaries to my door, and for the Church which they brought to me. Truly I am grateful to be in the Crawley Branch at such a momentous time as this.

NEW LIFE IN CRAWLEY

by Ted Harrison

The faith, sincerity and love of the members of the Church of Jesus Christ of Latter-day Saints deeply impressed us. For a long time we had searched for the real purpose of life, but always were unable to find it. As we searched for life's true meaning, we also had an instinctive desire to be good people and to have a love for others. The Church of Jesus Christ now leaves us with no doubt as to our purpose in being here or how we may become better people.

(*continued on page* 157)



—COURTESY OF BUTLIN'S

One of the baths at Filey

The Châlet Lane

MISSION-WIDE YOUTH CONVENTION

THE time is drawing nigh, and the excitement is mounting over the forthcoming Youth Convention at the Butlin's Holiday Camp in Filey, Yorks, on May 23 and 24. There are only 1,088 places, and these are going fast. This will be a highlight of the year for the M.I.A., with youth attending from all over the Mission.

So often, in the mission field, the youth think they are alone in the Church. Now, with the youth coming from all corners of the Mission, they will meet in a two-day fun and spiritual session, that will lift their whole thinking toward the Church. They will see the scope of the Youth programme in the Church. They will no longer feel alone, but know there are hundreds of youth in the British Isles that belong to the same Church. Friendships will spring up. Letters will be exchanged between them. And the beginning of the real Youth Programme will be achieved.

Your branch president is handling the arrangements, and he will see that an application for official booking on the back of the brochure is available. The branch president will upon completion send these to Brother William Bates (84 Wythenshawe Road, Manchester 23) who will personally send an official booking form to each applicant. These are to be completely filled in, including the following information:

Full name and address
Age (if under 21)
Married or Single
(if single state sex)
Travel arrangements
Branch and District
Deposit of £1 1s. 6d.
(children under 13, 10s. 9d.)

These forms, with the deposit, are to be returned to your branch president who will first send a list of those going to the District President, and then forward the deposits and completed forms to Brother Bates in Manchester. The balance of £1 (10s. for those under 13) is payable on arrival at Butlin's Camp.

Travelling arrangements will be up to the branches or districts and should be well planned in advance.

Extensive plans for the activities have been made, and the M.I.A. will be responsible for these. District M.I.A. supervisors have been contacted by the Mission M.I.A. Board as to their part in the festivities, and they in turn will co-ordinate the activities within the branches of each district.

SCHEDULE OF EVENTS

Theme of Conference – "PIONEERS OF THE NEW ERA"

Camp Superintendent
Elder Reginald Turver, 13 Beckfield Lane, Acomb, Yorks

SATURDAY MORNING/AFTERNOON **May 23, 1959**

12 noon — Arrive at Camp, allocation of rooms and lunch

2.15 p.m. — MEET IN LARGE THEATRE FOR OPENING PRAYER AND INSTRUCTIONS

2.30 - 5.30 p.m. — TOURNAMENTS AND COMPETITIONS as follows:

1. *Sports.* Inter-District Competitions – Tennis – Table-tennis – Basketball – Swimming
2. *Dancing Competition.* Square dancing – Dancing acts – Cha cha competition
3. *Music.* Quartets – Trios – Solos – Skiffle groups – Musical renderings
4. *Drama.* Skits – Playlets – Monologues (5-10 minutes' duration)
5. *Speech Contest.* Public-speaking Contest

6.00 p.m. — PREPARE FOR DINNER at 6.30 p.m.

6.30 p.m. — DINNER

7.30 p.m. — After dinner, meet in appointed room for entertainment by winning numbers and presentation of trophies

8.00 p.m. — BALL (Probably dancing with rest of Butlin's visitors)
Intermission with floor show (Butlin's permitting) of winning numbers in dance, skiffle and musical acts Square dancing if allowed
CLOSE WITH PRAYER

SUNDAY MORNING **May 24, 1959**

7.00 a.m. — Early morning walk for those who wish
Choir Practice

8.15 a.m. — Breakfast

9.30 a.m. — SPECIAL YOUTH CONFERENCE UNDER DIRECTION OF PRESIDENT T. BOWRING WOODBURY
Conducted by MIA Supervisors (YM & YW)
Hymn: "Come, Come, Ye Saints"
Talk: Aaronic Priesthood Supervisor
Address: President T. Bowring Woodbury
Intermediate Hymn: Combined Choirs
Twenty Testimonies
Hosanna Chorus: Combined Choirs
CLOSE WITH PRAYER

12.30 p.m. — Lunch

2.00 p.m. — Disperse for those who wish to return home

The Gospel in the Life of Joseph W. Darling

JOSEPH DARLING stood in the crowd that surrounded the young American missionary on the steps of the Customs House in Belfast. Suddenly he raised his voice, "How do your Apostles receive revelation?" There was nothing that Joseph liked better than to heckle the Mormon Elders. Soon he made friends with the Elders and was attending the MIA. He was only a teenager himself, but for several years he had made a study of the Mormon faith.

But something happened to this Irish youth, for upon his study of the Mormon beliefs, he found they fell into an impressive pattern. "Could this strange religion be true and divinely inspired of God?" he thought to himself. It took seven years for the transition to take place, but in 1930 Joseph W. Darling knew that he had ironically found the truth. He was baptised that same year, and like Paul of old the change was complete.

He became an ardent supporter of the Church and was soon called to preside over the Belfast Branch. A full-time mission followed and he laboured diligently to spread the Gospel among his native Irish people. Ever since then, Brother Darling has laboured willingly in every calling that has come.

When his missionary work was finished, he launched into his professional career. He balanced out his Church work with his family life and with his job, and was able to make a success in all three. Beginning as an engineer working in the aircraft industry, he picked up the principles of finance and soon was on his way to becoming an expert cost analyst and organiser. He has since been instrumental in forming a company, which is in the plastic fabrication line, and also sits on the board of directors for two other concerns.

Never one to shy away from Church callings, Brother Darling has ever been

Joseph W. Darling on the right of the Temple Committee, with T. Bowring Woodbury and Selvoy Boyer

faithful in his obligations to the Lord, and has recently presided over the South London District. In January the First Presidency of the Church in Salt Lake City announced the approval and appointment of Elder Joseph W. Darling as Temple Recorder for the London Temple. He has been acting recorder since the departure of Elder Harold Dent, who had been called here from Utah to be the first recorder. Because of the demanding nature of this new responsibility, Elder Darling is relinquishing some of his business interests so that he might give more of his time and energy to the work of the Lord. The guide service of the Temple Grounds will also be under his careful eye.

Brother Darling is also a member of the recently formed Temple Committee with Selvoy J. Boyer, Temple President and T. Bowring Woodbury, British Mission President, who presides over this committee. Much of the enthusiasm and energy which he has for the Church has come from his testimony that he knows that God lives and that His Church has been restored with all of its power and authority. With that testimony and his dedication to work, Joseph W. Darling is continuing to be an inspiring leader in the New Era.

SELVOY J. BOYER, president of the London Temple, and his wife Gladys S. Boyer celebrated their fortieth wedding anniversary last month. They were the guests of honour at a dinner party in the Mission Home and are shown below with their anniversary cake. When asked about the key to his many successful years of married life, President Boyer commented, " Always be as kind to your wife as you were when first married, and then have a good laugh every once in a while.

Reflections from the Temple

by WILLIAM FORWARD
Pontypool Branch

THE trip from South Wales to London is long and tiring, and required our saving for many weeks. We didn't know when we would be able to go as my work in the mines keeps me busy almost every Saturday of the year. Last week there was a machinery breakdown, and when I found out we wouldn't be able to work over the week-end, I knew our chance had

The Forward Family at the Temple

come. Although our district wasn't scheduled to go for some time, my wife and I decided to use this opportunity. We would go to the Temple.

As we entered the Temple on Saturday morning we could feel the wonderful spirit and love of everyone around us. Words cannot express the joy and happiness we felt as we took out our endowments, and were married for time and all eternity. Our hearts thrilled at the wonderful moment when our three lovely children were sealed to us.

Our hearts are full of love and gratitude to these great blessings and indeed we feel very humble. We have a greater desire to do our genealogy work, and our testimonies are much stronger. There is one thought foremost in our minds right now, this is to return to the Temple that we might have the privilege of helping to do the work that has to be done.

There is no doubt in our minds that Saturday the 7th of March was truly the happiest day of our lives. We were tired when we returned on Saturday night, but very happy, for we had just had the most wonderful experience of our lives. This was a day we will never forget.

by JOHN LEONARD
Bradford Branch

BECAUSE of the wondrous love we have found, and the feelings of fellowship and harmony we have experienced in the Church, I am overjoyed for the opportunity of sharing my feelings about my first trip to the Temple

My wife has been a member from her birth, but for me life began when I received my own testimony of the Church of Jesus Christ. The blessings of the Church are so many that I will never forget nor stop being grateful to the missionary who introduced it to me. To teach a person the Gospel, to see his face glow as he listens to its truths, makes me want to weep with joy. Then to watch him grow more godlike in the Gospel is an ex-

perience that cannot be replaced by anything.

My wife and I have seen the sick healed on many occasions, even within our own family. We have seen people come into the Gospel because of a chance word or smile. We have shared the sorrows and the rejoicings of brothers and sisters all around us. With such faith-promoting experiences in common, what could be more beautiful than taking my new bride to the Temple and there being sealed to her for all eternity by a servant of the living God.

Neither pen nor words can describe the experiences we had in that holy place. When we came from the Temple, we *knew* beyond all doubt that God lives and does bless His children. At the Leeds Conference last autumn President Selvoy Boyer of the Temple said, "If you knew of the blessings that are awaiting you at the temple, you would crawl on your hands and knees for thousands of miles for the privilege of receiving them."

What can I say that will convey the beauty and holiness that have come into our lives? If I only could, more would go to the Temple. It isn't a thousand miles away—it's almost on our doorsteps. Would we go if the Lord admonished us personally to go? Let's go because His chosen servants have urged us to. For there we make covenants of righteousness with the Lord, and know that we are a blessed people.

If our love could take everyone to the Temple, we would gladly begin taking them. But we must each take ourselves. My wife and I testify that what awaits all who go with the Spirit of God in their hearts will receive a gift as great as life itself and be filled with thankfulness to the Lord for it.

FURTHER LIGHT FROM THE LIGHTHOUSE *(continued)*

and the next day the "Good Shepherd" (our mail boat) managed the relief to Shetland, bringing back the *Marvellous Work and a Wonder,* which I have read with great interest over the last few days.

This business of expressing thought on paper is most frustrating. It seems to take dozens of words to express the simplest thoughts. I often feel that a half-hour talk would be better than a dozen letters—especially when the postal service is as erratic as ours.

The matter of my temporary backsliding—it looks so spineless on paper—and indeed it was, but we are so much cut off here that public opinion is a very powerful weapon. We are so few and so isolated, that any course of action that runs contrary to "custom and convention" is bitterly resented. However, with the support of my wife, I fully intend doing what I know to be right and true, regardless of the consequences. I have never in my life been so sure of anything as I am of the Church's divine mission. In fact, on due reflection, it is the only Christian Church in existence today.

You have asked me four questions, which I have considered most carefully—and these are my answers.

1. I do believe that the things which you have told me are true.
2. I believe the Gospel of Jesus Christ has been restored.

3. I believe Joseph Smith was a prophet of God who testified of Jesus Christ and His divinity.

4. The Son of God was Himself baptised at the hand of John the Baptist. I would be proud to be baptised by his successors.

I have spent much time thinking on these matters and I am deeply grateful to you and your colleagues for your help and your prayers.

May the Lord bless both you and your mission.

CRAWLEY (*continued*)

Before our baptism, we had our doubts. "Was this the true Church of Jesus Christ?" Elder Godfrey told us to pray, and we would know the truth. I personally was sceptical; however, I prayed and tried hard to be sincere in my prayers. I found this very difficult, and yet I had always thought myself to be a sincere person.

With prayer my faith grew stronger and the Sunday before our baptism, I had a dream in which people were being baptised into the Church. While I sat in the audience of people and witnessed the ordinance, a thought kept going through my mind, "Is this true?" As I walked out of the building a voice spoke to me, and when I awoke, I was able to remember only one word, "Yes."

Since that time our lives have seen bounteous blessings. The members and friends of the Crawley Branch are wonderful, and we are truly thankful to have such a fine place to start our new life as members of the true Church of Jesus Christ.

CONCLUSION

The New Era is a time for building. Strong branches are being built, and new chapels are being built, but most of all, lives which conform to the Gospel Plan are being built. Included in this building process are the joys and happiness of being a co-worker with God in His work in Great Britain at this time. The New Era is a time for building, and Crawley has certainly been building. This same progress can be wrought in any place where the Saints will combine their efforts with a spirit of zeal and enthusiasm for the Church of Jesus Christ.

GEORGE Q. CANNON (*continued*)

Great Britain. While touring the mission he spoke wherever possible, and the people flocked to hear him. There were over twenty-three districts and conferences then, and General Councils as well as Conference Sessions had to be conducted.

There was yet another aspect of the missionary work that President Cannon had to look after: The *Millennial Star* was to be in his hands. His greatest talents were in the field of journalism, and again he was given the opportunity to use the written word as a messenger of the Restored Church.

He laboured hard with the emigration of over 13,000 Saints to Utah—it was George Q. Cannon who met Charles Dickens when he was gathering material for *The Uncommercial Traveller* in which he wrote that the Mormon emigrants were the "pick and flower of England." But more

important, during the four years of his tenure over the Mission, there were more people who joined the Church than emigrated. The Church was becoming a permanent organisation in Great Britain, and President Cannon sensed the potential of this great land. This caused him to remark on a later occasion, "We live on the threshold of a new era; the work that God has established in our day shall never be given to another people."[12]

George Q. Cannon was still, a relatively young man while presiding in Great Britain, and Elder John Nicholson, a missionary at that time, has left a vivid description of this dynamic leader.

"My first meeting with George Q. Cannon was in the city of Edinburgh, Scotland in 1862 . . . I was at once struck with the strength of the personality of the distinguished visitor—a handsome, vigorous man of thirty-five years. His figure of medium height, well rounded and erect . . . Up to that time his was one of the most striking faces I had seen; a forehead broad and high . . . The large, clear grey eyes impressed me most. In the course of conversation, in which he took the lead, the characteristic mobility of his countenance was exhibited."[13]

In August of 1872 George Q. was elected to Congress as a delegate from Utah. He served there for ten years. Because of prejudice against the Mormons his position was often very difficult. Yet he had many friends in Washington. When he was sworn in as a new delegate he made this comment in his diary:

"I am here without a man who is in sympathy with me; but I have a Friend more powerful than they all. In this I rejoice. I feel there are angels with me, and as one of old said, they that are for us are more than they who are against us. When I pray, I feel comfort and filled with joy. Of myself I feel very weak; but in my Lord I feel strong."[14]

As time passed he won the respect and admiration of those with whom he worked. He was such a friendly, cheerful man. Then he had trained himself almost as a "human reference book" on affairs of Congress. It is said that when he was a Congressman, he was sometimes asked to stand beside the President of the United States at receptions to recall for him the names of the guests.

"He made it a point to acquaint himself with all departments and functions of the government and with the names, personal history and constituencies of every member in both houses of the national legislature. His retentive memory and quick recollection enabled him to give information at a moment's notice."[15]

Perhaps it was this marvellous memory that caused President Heber J. Grant to say of George Q. many years later;

"Speaking of the estimate in which President Cannon was held in the world . . . I was informed upon one occasion, when a number of leading statesmen were discussing different men and were endeavouring to decide as to who were the eight brightest minds in America, President Cannon was named as one of the eight . . . One thing which aided President Cannon very greatly was his marvellous memory. Never have I come in contact with a man possessed of such a remarkable capacity to remember faces and incidents and family relationships . . . It seems when one stops to think of all that he has accomplished . . . that figuratively speaking, during his life-time, he removed mountains."[16]

One historian said of him:

". . . He would have been a man of mark in any community. Had he remained in his native England, he would probably have been heard of in Parliament, and it is within the bounds of conservative calculation to imagine such a

one the peer of Gladstone, Disraeli and other premiers of the realm."[17]

He was the First Counsellor to three Presidents of the Church; John Taylor, Wilford Woodruff, and Lorenzo Snow. He was influential in the Sunday School movement, and published the first issues of both the *Juvenile Instructor,* and the *Evening Deseret News.* But most of all, George Q. Cannon was a servant to his fellow men, and for this he gained a world-wide respect and influence which continually strengthened the Church. Of George Q. it has been said, "He was ambitious not for wealth or fame, but self-improvement. He was always seen carrying a book. He always acknowledged the part that the Gospel of Jesus Christ played in his life. All that I am Mormonism has made me."

The strength of George Q. Cannon was in his humility and dedicated service. Whatever he required of others he was willing to do himself, and the words which flowed from his pen or his mouth burned deep into the hearts of all. He was a living testimony to the world that the Church of Jesus Christ was founded upon truth, and he spoke of our part in this.

"This is not a short-lived dispensation; it is to go on increasing in power and volume until it shall fill the whole earth . . . And, of course, it requires great valour, great obedience, and great gifts in order to accomplish the end that is to be attained under the promises of God."[18]

Unknowingly he spoke of himself, for he was indeed one of the "choice spirits" to come from the gathering of the noble ones from the fertile fields of the British Isles, and his work was that of preparing the land for the day when the Church could assume her rightful place in Great Britain.

Thousands of times in his life, George Q. Cannon bore testimony of the Divinity of the Saviour and the Restoration of the Gospel to the Earth. Were he living today, he would close his remarks, as we will close this article, with his testimony:

"I know that God lives. I know that Jesus lives, for I have seen him. I know that this is the Church of God and that it is founded on Jesus Christ, our Redeemer. I testify to you of these things as one that knows—as one of the Apostles of the Lord Jesus Christ that can bear witness to you today in the presence of the Lord Jesus Christ that He lives and that He will live and reign on the earth, to sway an undisputed sceptre."[19]

[1] Marian Cannon Bennion, *Where the Cannon Family Came From and Why They Are In America,* page 7.
[2] *Ibid.*, page 12.
[3] George Q. Cannon, *The Life of Joseph Smith the Prophet,* page xxvi.
[4] *The Juvenile Instructor,* Volume V, page 175.
[5] George Q. Cannon, *My First Mission,* Preface.
[6] *Ibid.*, page 523.
[7] Jerreld L. Newquist, *Gospel Truth, Discourses and Writings of President George Q. Cannon,* page xix.
[8] *Ibid.*, page xxxii.
[9] *Ibid.*, page 206.
[10] *The Juvenile Instructor,* Volume 28, page 220.
[11] Bryant S. Hinckley, *The Faith of our Pioneer Fathers,* page 169.
[12] George Q. Cannon, *Journal of Discourses,* Volume 20, pages 50-51.
[13] *The Juvenile Instructor,* Volume 35, page 33.
[14] Jerreld L. Newquist, *op. cit.,* page xxxvii.
[15] Jerreld L. Newquist, *op. cit.,* page xxviii.
[16] *Young Woman's Journal,* Volume 12, pages 243-5.
[17] Orson F. Whitney, *The History of Utah,* Volume 4, page 663.
[18] Jerreld L. Newquist, *op. cit.,* page 21.
[19] *Deseret Weekly,* Volume 53, page 610.

Editor's Note:

We are deeply indebted to George J. Cannon, grandson of George Q. Cannon, for much of the rich material included in this article. We are also grateful to Marion Cannon Bennion, Elizabeth Cannon Sauls and Mark Wilcox Cannon for their contributions. The pictures, and much of the fine, new material on George Q. Cannon were contributed by Jerreld L. Newquist, a descendant of George Q., who recently compiled the book: Gospel Truths, Sermons and Writings of George Q. Cannon. *We commend this book to you as one of the most inspirational we have read in recent years.*

TBW

CONFERENCE PROGRESS

THE Conference Schedule is running along in top gear. At present about half of the districts have had their conferences and can testify of the new surge of enthusiasm which has resulted from these spiritual gatherings. The response to the new schedule has been nothing short of phenomenal. The Saturday evening Priesthood meetings have all been well attended and evidenced the growing number of local brethren who are filling the leadership positions in the districts.

In only one district have there been any branch presidents missing from the 8.30 work meeting on Sunday morning. Questions and problems have been answered, and a greater spirit of unity has grown from these all-important local leadership meetings. The keynote has been leadership, and this has been well adapted by each branch and district leader present at these meetings.

The general theme of the conferences is the "Missionary Work." The growing number of district missionaries and the comments of the people at the conferences have reflected the spirit of spreading the Gospel which has been present in such rich abundance. Results have been achieved, progress is being made, the Church is growing! In the month of March there were 146 convert baptisms of record. This is the largest single month for at least sixty years, and even surpasses the banner month of December, 1958.

One of the most popular sessions of the conference has been the leadership meetings conducted by the various Mission Board members who were in attendance. The interest shown by the number of officers and Teachers who went to these meetings, and their acceptance of the new programmes have far surpassed expectations.

There is no question. The New Era is here!

A group of the priesthood at the Birmingham Conference before the Saturday evening session.

William Bates, of the Mission MIA Board instructing at the Sunday afternoon work session.

A group of the younger people met informally before the 4.30 General Session on Sunday.

NEW ERA CALENDAR

OF BRANCH AND DISTRICT EVENTS

Jan. 10—Although the New Year celebrations were belated, Nottingham District MIA made up for the delay by presenting an excellently organised programme. Ninety people danced to music by Brother Gwynn Bailey and enjoyed entertainments arranged by Brother Tom Hezeltine. During the evening Sister Valerie Bowler, YWMIA Supervisor, presented Sisters Amy Bryant, Aileen Stocks, Ann Calderwood and their leader, Sister Muriel Cuthbert, with Silver Gleaner awards and pins.

Jan. 17—Nottingham MIA presented several musical numbers at a concert sponsored by Derby Branch.

Jan. 22—Edinburgh Branch basketball team beat Polonia 49–37.

Jan. 23—Haggis, turnips and potatoes were prepared and served by the Priesthood at Glasgow's "Burns' Supper." Poems and songs by the Bard added to the traditional Scottish atmosphere.

Jan. 23—Nottingham MIA presented its annual pantomime "The Lost Crown" written and produced by Sister Muriel Cuthbert, at the Portland Junior School. Three hundred people watched the adventures of three princes searching for a lost crown and winning the hands of three beautiful princesses. Well-designed costumes and scenery enhanced the production.

Jan. 26—Edinburgh Branch basketball team beat Redford 34–18.

Jan. 30—The Priesthood were in fine fettle at Mansfield's social and earned themselves a reputation for giving the branch the kind of entertainment it likes.

Jan. 31—Forty children came to the combined Sunday School and Primary party at Loughborough. Sisters Harrold and Bailey kept the youthful guests busy playing games and made certain they all had appetites which would do justice to the meal prepared by the Relief Society and Sunday School officers. Just in case anyone was still hungry at the end of the party, packets of sweets and apples were given to the children to take home.

Loughborough Branch held a "house-warming" to celebrate the completion of the new chapel. Happy though the Saints were to meet in this fine building, the party had a sad aspect as good-bye's had to be said to President and Sister Southgate who were leaving for the South London District. Brother Wilfred Bilby presented them with a five-year diary in appreciation of their services whilst labouring in Loughborough.

Feb. 1—Blackburn's monthly social was held in the recreation room where any surplus calories gained by eating

the lavish servings of potatoe pie, sweets and chocolates were quickly lost in the vigorous games and dances which followed.

Feb. 10—Sister Edna M. Davies of Merthyr Tydfil appeared on the Cardiff radio station and spoke in Welsh tongue concerning the Church.

Feb. 12—Each auxiliary was responsible for providing part of the entertainment at the social in Norwich and a fine variety programme was presented.

Feb. 14—Luton Branch bade *bon voyage* to Elder Craven at a camp-fire evening in the recreation room.

The last preparation meeting to be held in Scotland was convened in Dundee. A wonderful group of over eighty assembled "fra a' airts" to participate in the meetings. Each branch contributed an item of entertainment for the social which followed where Dundee's Brother Clancy topped the bill.

Valentine Dances were held in Aberdeen, Edinburgh and Dundee. The programmes followed the time-honoured pattern with the masterful conducting of Brother Stanley Thompson highlighting Aberdeen's dance, the skilful decor of Sister Clark enhancing Edinburgh's, and the enticing refreshments of Sister Ross in Dundee.

Feb. 15—Brother F. Paterson baptised Sister McFarlen who is the first convert of the Church in the West London Branch. Sisters Marla Stone and Roma King have been labouring in the branch, and this event was a fitting conclusion for Sister King who has been transferred into the Mission Office.

Feb. 24—Elder Houth's coming-of-age was celebrated at Scarborough by an MIA social.

The Priesthood and Relief Society members of South Shields gave a surprise party for Elsie Carole, who at 21 is the Branch's youngest mother.

Feb. 28—Dancing was not the only attraction at Lowestoft MIA's dance, the pie and pea supper was an added inducement to attend.

The Priesthood produced an excellent concert at Bournemouth and fully earned the praise they received from the delighted Branch members.

March 1—Sister Belle S. Spafford, Relief Society President for the Church, arrived in England as the guest of Lady Reading.

March 3—Elder Marshall's twenty-first birthday was celebrated with a party given in his honour by Lowestoft Branch.

Surprise was the keynote of the party given at Liverpool in honour of President A. Cubbon and Brother A. Davies to mark their release from the Branch Presidency and their call to District office. President and Sister Larsen welcomed the guests of honour who left no one in any doubt of their pleasure in the surprises prepared for them. A gift of books subscribed for by Branch members will help both President Cubbon and Brother Davies retain the memory of this happy occasion.

If the Lowestoft sisters have been looking more than usually glamourous recently it is probably because two assistants from a well-known beauty salon demonstrated methods of hair-styling at MIA and used the sisters as models.

Congratulations to Sister Patricia Ann Coyne of Falsgrove County Modern Girls' School, Scarborough, on gaining the "Effort and Interest" prize.

Bournemouth's Priesthood produced a fine concert recently and displayed much talent which previously had lain dormant.

March 8—The progress of the new Stroud Branch Chapel was pictured in the local paper.

March 10—President J. Vernon of the Rawtenstall Branch reports that for the two-year period ending February 28, the branch teaching has been 100 per cent. Special commendation is in order.

March 14—The Priesthood under the direction of Roy Simon prepared a seven course dinner for 100 members of the Leeds District Relief Society. Sister Clare Clegg, supervisor, was specially honoured for her devoted work in the Relief Society.

Relief Society Banquet at Leeds on March 14.

District Missionary Activities

BRISTOL DISTRICT

February 22, 1959

Albert G. Lewis – District Mission President

Gillian Mary Wheatley
Ivy Winnifred Holder
Francis Edward Ha liday
Harold Semmens Retallack
Dorothy Lavinia Palmer
Albert F. A. Gadsby
Irene Audry Gadsby
Betty Lewis
Janet Reed
Dawn Yvonne Lewis
Andrew George Peterken
John Stewart Crabtree
Arthur Jones
Maurene Irene Harris
John Reginald Harris
Wilfred Robert Cotton-Betteridge
Brian Cyril West
Bernice May West
Alfred Cyril Melhuish
Ruth Shirley Britchford
Verly Hilda Head
John Henry Tuttiett
Valmai Tuttiett
Edith Harding
Doris Evelyn Recardo
Marjorie Bail Crandon
Ronald Edward Green
Edward Hughes Morgan
Montague Leonard Blake
Robert Ernest Wallace
Charles Jones
Frederick Greene
Roger Jones
Lesley Joyce Gardner
Mary Sheppard
Derrick H. J. Ireland
Caryl Anne Morgan

LEEDS DISTRICT

March 8, 1959

Roy Darren – District Mission President

Anne M. Womersley
Lucy Ripley
B'anch Leonard
John Leonard
Muriel Hardy
Mary Walker
Barbara Cogan
Howard Firth
Brian Crowther
Greta Kelly
Patricia Crossley
Joan Roberts
Barbara Whittaker
Anne Illingworth
Susan Buck
Gladys Moxon
Douglas Rawson
Evelyn Rawson
Stanley Smithson
Margaret Smithson
Roy Simon
Charles Stuart Andrews
Nicholas Murphy
Norman Garner

BIRMINGHAM DISTRICT March 1, 1959

Derek Dixon—District Mission President

Eveline May Phyllis Allen
Rodney David Boulton
Anthony Terrance Rampolli Burgess
Gwendel Violet Burgess
Donald Christopher Colson
Morris Ronald Deyes
Philip Dixon
Hannah Elizabeth Jevons
Lesley LeMar Megeney
Peggy Evelyn Doreen Moorehouse
June Ann Nash
Kathleen Price
Robert Sherratt
Howard Smith
Joan Smith
Monica Wade
Joyce Wright
Betty York
Trever Neil James Dawe
Albert John Holt

NORWICH DISTRICT March 15, 1959

William Walker—District Mission President

Freda Walker
Donald Frank Le Grice
Pamela Elsie Long Le Grice
John Buchan
Raymond Godbold
Michael Blackwell
George Wardle
Phyllis Dobson
Marie Bell
James Mitchell
Evelyn May Marjuerite Mitchell
Rita Loombe
Patricia Whittaker
Ronald Cooper
Dorothy Muriel Cooper
Joan Wallace
Pamela Wilson
Ronald Walter Lahtinen
Delores Fay Lahtinen
Edward R. Heyes

BIRTHS AND BLESSINGS

Leonard: To Peter Harold and Beatrice Leonard of Bradford, twin sons, Kenneth and John, born October 30, 1958; blessed December 7, 1958, by Peter Harold Leonard.

Whalley: To Derek Ian and Sylvia Whalley of Oldham, a daughter, Catherine, born October 10, 1958; blessed December 21, 1958, by Samuel Mills.

Sunderland: To Albert and Ruth Sunderland of Derby, a son, Christian Crawford, born October 25, 1958; blessed January 5, 1959, by David Bench.

Gibson: To Peter Lovatt and Phyllis Gibson of Liverpool, a son, Peter John, born November 9, 1958; blessed February 1, 1959, by John Alan Cubbon.

Bray: To Kenneth Fawcett and Rita Margaret Bray of Barnsley, a son, Simon Lindsey, born January 11, 1959; blessed February 1, 1959, by Richard Wesley O'Brien.

Allen: To Edward T. G. and Freda Mary Strawford Allen of South Shields, a son, Edward Ian, born February 20, 1959; blessed February 1, 1959, by Wilfred Richmond.

Davey: To John and Joan Davey of South Shields, a daughter, Janice, born January 4, 1959; blessed February 1, 1959, by John G. Foster.

Arkle: To Robert and Florence Arkle of Sunderland, a son, Robert, born November 22, 1958; blessed December 14, 1958, by Frederick William Oates.

Simpson: To Alan Gordon and Iris Simpson of Sheffield, a daughter, Elaine Yvonne, born November 11, 1958; blessed January 4, 1959, by Aubrey Nettleship.

Dahlke: To Floyd Eldon and Margaret N. Dahlke of Norwich, a daughter, Lorene Dee, born December 23, 1958; blessed February 1, 1959, by Donald R. Petersen.

Kellett: To John and Margaret Kellett of Rochdale, a son, Graham, born December 8, 1958; blessed January 4, 1959, by Herbert Woodhead.

Caffrey: To David and Jean Caffrey of Rochdale, a son, Anstair David, born July 13, 1957; blessed January 4, 1959, by Dale Wayne Harrell.

Withington: To Harry and Jessie Withington of Rochdale, a son, Neil, born November 10, 1958; blessed December 7, 1958, by Harry Withington.

Beever: To George and Ethel Beever of Oldham, a daughter, Janice, born September 7, 1954; blessed January 4, 1959, by Norman Wood.

Bailey: To Jack and Marjorie Bailey of Oldham, a daughter, Jacqueline, born March 4, 1958; blessed January 4, 1959, by Harry Mills.

Knowles: To Derek and Rita Knowles of Barnsley, a son, Stephen, born December 28, 1958; blessed February 1, 1959, by Vincent Hall.

Lamb: To John Thomas and Joyce Lamb of West Hartlepool, a daughter, Joan, born January 6, 1959; blessed January 25, 1959, by John Thomas A. Dale.

Jones: To Thomas Ernest and Jean Jones of Belfast, a daughter, Pauline, born September 24, 1958; blessed December 7, 1958 by Derek John Plumbley.

Ellison: To Peter G. and Patricia Ellison of Barnsley, a son, Timothy Brent, born February 8, 1959.

McCracken: To Robert A. and Eleanor McCracken of Belfast, a son, Paul, born January 16, 1959; blessed February 1, 1959, by Joseph Ditty.

Terrell: To Percy and Lucy Terrell of Rawtenstall, a daughter, Clare, born May 6, 1956; blessed March 1, 1959, by Percy Terrell.

Terrell: To Percy and Lucy Terrell of Rawtenstall, a daughter, Lesley, born January 9, 1953; blessed March 1, 1959, by Percy Terrell.

Mallin: To Anthony and Sylvia Mallin of Sunderland, a son, Lance, born September 29, 1958; blessed October 26, 1958, by Frederick William Oates.

Self: To Colin and Nellie Self of Sunderland, a son, John, born December 25, 1958; blessed February 1, 1959, by Frank Botterell.

Heyes: To Edward and Brenda Heyes of Cambridge, a son, John Howard, born April 30, 1956; blessed February 1, 1959, by Alden "M" Packer.

Lassiter: To Charles Adolph and Janet Shirely Lassiter of Cambridge, a son, Curtis Alan, born July 23, 1956; blessed December 25, 1958, by Duane Burgess Ford.

Pulman: To Ralph and Jane Muriel Pulman of Merthyr Tydfil, a daughter, Rosalind Beth, born December 18, 1954; blessed March 1, 1959, by John Griffiths.

Pulman: To Ralph and Jane Muriel Pulman of Merthyr Tydfil, a son, Christopher Mark, born December 4, 1958; blessed March 1, 1959, by Emlyn Daniel Davies.

Darren: To Roy Christian and Jean Darren of Bradford, a daughter, Lindey Jean, born January 10, 1959; blessed February 1, 1959, by Douglas Rawson.

Hendon: To Donald Oliver and Gene Hendon of Brighton, a daughter, Julie Gay, born January 29, 1959; blessed February 15, 1959, by George Woodgate.

Tueller: To Blaine Carlson and Jean Marie Tueller of Dublin, a daughter, Marie, born January 5, 1959; blessed February 1959, by Blaine C. Tueller.

McCready: To Samuel and Mary McCready of Paisley, a son, William Richard, born November 12, 1958; blessed February 17, 1959, by Peter Alfred Heede.

Horton: To Terrance and Margaret Ann Horton of Swansea, a daughter, Catherine Mary, born April 12, 1954; blessed March 1, 1959, by Norman Dale Wright.

Horton: To Terrance and Margaret Ann Horton of Swansea, a son, Terrance Michael, born June 9, 1958; blessed March 1, 1959, by Norman Dale Wright.

Irvine: To Victor William and Prudence Annie Irvine of Radcliffe, a son, Michael Victor, born August 30, 1958; blessed September 21, 1958, by Steve R. Coltrin.

Leeming: To Jack and Mollie Leeming of Radcliffe, a son, Ian McIvor, born March 17, 1950; blessed by Steve B. Coltrin.

Eckersley: To John and Rhoda Eckersley of Radcliffe, a son, Stanley, born June 5, 1939; blessed March 1, 1959, by J. W. Bertagnole.

Warburton: To John and Arlene Warburton of Radcliffe, a son, David John, born February 1, 1958; blessed August 24, 1958, by John Warburton.

Ashmead: To Walter John and Mary Irene Ashmead of Coventry, a daughter, Jane Elizabeth, born February 3, 1959; blessed March 8, 1959, by George Ernest Hunter.

Adams: To Edwin Walter and Shirley Wanda Adams of Oxford, a daughter, Joycellen Annette, born December 9, 1958; blessed February 15, 1959, by Melvin H. Ludwig, Jun.

Cochrane: To James and Sarah Jane Cochrane of Belfast, a son, Michael, born January 27, 1959; blessed March 1, 1959, by James Evans Cochrane.

Cuppitt: To Raymond William and Felicia Franziska Cuppitt of Chesterfield, a son, Karl Raymond, born February 8, 1959; blessed March 8, 1959, by Alvin F. Holton.

Ford: To Thomas and Peggy Ford of Leicester, a son, Edward Arthur, born February 11, 1959; blessed March 1, 1959, by Thomas A. V. Ford.

Lee: To Furniss William and Lettice Amelia Lee of Wythenshawe, a daughter, Jane Kathryn, born March 5, 1956; blessed March 1, 1959, by Allen Brent Brockbank.

Uffendall: To Herbert and Margaret Uffendall of Scarborough, a son, Roy, born November 3, 1958; blessed February 22, 1959, by Edward Reynolds.

McGovern: To James Vincent and Hilda May McGovern of Scunthorpe, a son, Terry, born June 13, 1951; blessed March 15, 1959, by Albert Lewis Taaffe.

Dale: To John Thomas and Audrey Dale of West Hartlepool, a son, Richard, born April 21, 1953; blessed March 1, 1959, by Kenneth Goddard.

Dale: To John Thomas and Audrey Dale of West Hartlepool, a son, Henry, born March 3, 1955; blessed March 1, 1959, by James Laurie.

ORDINATIONS

February

Leeds

Derek Nicholson of Halifax to Teacher
Frank Boulton Rhodes of Bradford to Deacon
John Stephenson Flintham of Bradford to Deacon
Brian James Gledhill of Bradford to Deacon
Eric Stott of Bradford to Deacon
Maurice Newsholme of Bradford to Priest
Howard Terry Firth of Huddersfield to Deacon
Clifford Moore of Huddersfield to Deacon
Jeffrey Oldroyd of Huddersfield to Deacon
Clifford Brown of Dewsbury to Deacon
William Wood of Dewsbury to Deacon
Arthur Gregory of Dewsbury to Elder
Allan Peter Moxon of Leeds to Priest
Ronald Webster Moxon of Leeds to Priest
Douglas Slack of Leeds to Deacon
John Alexander Cook of Leeds to Deacon
Donald Slyman of Leeds to Deacon
Howard Terry Firth of Huddersfield to Priest
Arthur Leonard of Huddersfield to Elder
Peter Beer of Bradford to Deacon
Ronald Joy of Bradford to Deacon

Liverpool

Robert Joseph Tanghe of Burnley to Deacon
Leonard Hathaway of Burnley to Deacon
Charles Brown of Burnley to Teacher
James Ellins of Burnley to Teacher
Richard James Gunner of Burnley to Deacon
Melvin John Slater of Burnley to Deacon
Roger Macaulay Lord of Burnley to Priest
Frank Butterworth of Rawtenstall to Deacon
Donald Simcock of Rawtenstall to Deacon
William Barlow of Southport to Deacon
Gordon William Beharrell of Southport to Elder
George Aspinall of Southport to Priest
Charles Murray Fleming of Southport to Teacher
Henry James Baldwin of Liverpool to Teacher
William George Timon of Liverpool to Deacon
Rodney Keeble of Rawtenstall to Deacon
Michael Ronald Hughes of Preston to Priest

Manchester

James Wood of Rochdale to Priest
Alan T. Butler of Rochdale to Priest
Jack Bailey of Oldham to Deacon
George Jackson Beever of Oldham to Teacher
Ernest Preston of Ashton to Deacon
Craig Wilkinson Penney of Ashton to Deacon
Eric Pailin of Ashton to Deacon
Neil Cliffe of Stockport to Elder
Allan Stobbs of Wythenshawe to Deacon
John Harry Hargreaves of Wythenshawe to Deacon
Joseph Thornton Potter of Wythenshawe to Deacon
Stephen William Corser of Wythenshawe to Deacon
Peter Furniss Lee of Wythenshawe to Deacon
Furniss William Lee of Wythenshawe to Deacon
William James Thompson of Rochdale to Deacon

South London

Frederick Thomas George Talbot of Southampton to Teacher
John Anselmo Gizzie of Southampton to Deacon
Roger John Perry of Brighton to Teacher
Robin Woodgate of Brighton to Teacher
Colin Jeffrey Mason of Brighton to Deacon
William Edward Kirby of Brighton to Deacon
Donald Oliver Hendon of Brighton to Deacon
David Raymond Thorne of Brighton to Deacon
George Henry Thorne of Brighton to Deacon
Augustus Walter Tennyson of Brighton to Deacon
Michael Vincent Hill of South London to Priest
Walter Frank Stevenson of South London to Priest
John Clifford Lea of South London to Priest
David Eric Lawrence of Newchapel to Priest
John Glyn of Newchapel to Teacher
Roger Woodford Kersey of Newchapel to Teacher
Douglas Arthur Kenward of Newchapel to Priest

Wales

Alun Claud Pettitt of Cardiff to Deacon
Christopher George Barlow of Cardiff to Priest
Alan May of Newport to Deacon

March

Birmingham

Raymond Leighton of Kidderminster to Deacon
Hubert Neale of Coventry to Priest
Donald Arthur Royle of Coventry to Teacher
John Robert Miles of Coventry to Deacon
Rodney David Boulton of Coventry to Elder
Trevor Neil James Dawe of Coventry to Teacher
Peter Rodney Neale of Coventry to Priest
Peter Maughan Bayliss Chapman of Birmingham to Teacher
Peter Douglas Houghton of Birmingham to Teacher
Stephen Francis Moorhouse of Birmingham to Deacon

Maurice Howard Rawlings of Birmingham to Deacon
Richard Edward Tisdale of Birmingham to Deacon
Alan William Tisdale of Birmingham to Teacher

Bristol
George St. Ruth of Plymouth to Deacon
David Wise of Plymouth to Deacon
Michael Robert Wallace of Plymouth to Deacon

Hull
Ronald Deakins of Grimsby to Deacon
Ronald Phillip Taylor of Grimsby to Priest
Kenneth Jones of Scunthorpe to Teacher
William Raymond Collier of Scunthorpe to Teacher
Charles Christopher Prudames of York to Teacher
David William Adamson of York to Teacher
William McGovern of Scunthorpe to Deacon

Ireland
Andrew Renfrew of Belfast to Teacher
Dermot Sheils of Belfast to Teacher
William James Brownlee of Portadown to Priest
Alan John Topp of Belfast to Elder

Leeds
Herbert Jeffrey Cogan of Huddersfield to Elder
Bernard Fahey of Huddersfield to Deacon
Philip Albert Hughes of Dewsbury to Deacon
Isaac Hughes of Dewsbury to Deacon
Peter Burnett of Dewsbury to Deacon
Derek Nicholson of Halifax to Priest
Isaac Owen of Halifax to Deacon
Charles Stuart Andrews of Halifax to Elder

Liverpool
Walter Gerard Moorey of Blackburn to Teacher
Peter Dawson of Blackburn to Deacon
William Barlow of Southport to Teacher
Keith George Fisher of Liverpool to Priest
James Michael Nugent of Liverpool to Priest
Dennis Ralph Larsen of Liverpool to Teacher
Michael Reginald Evans of Liverpool to Teacher
John Howe Sinclair of Liverpool to Deacon
Gordon McKenzie Heggie of Liverpool to Deacon
James Henry Baldwin of Liverpool to Priest
Charles Brown of Burnley to Priest
James Ellins of Burnley to Priest
James Butterworth of Rawtenstall to Deacon
Terence Noon of Rawtenstall to Deacon
Austin Drewery of Burnley to Deacon

Manchester
Bryan George Smith of Stockport to Deacon
Peter Redford English of Wythenshawe to Elder
David Boothroyd of Ashton to Deacon

Newcastle
Dennis Gordon Noble of West Hartlepool to Priest
John Thomas Lamb of West Hartlepool to Priest
Thomas Hall of West Hartlepool to Deacon
Harry Lane of Sunderland to Priest
Alan Martin Carabine of Sunderland to Priest
Joseph Edward Holmes of Middlesbrough to Deacon
Harold Marshall of Middlesbrough to Priest
Arthur Edwin Hunter of Middlebrough to Deacon

North London
John Howard Lock of Reading to Deacon
Ralph Hastings Cook of Reading to Deacon
Thomas Hill of St. Albans to Deacon
Thomas Hill of St. Albans to Teacher
Edward Charles Prince of Luton to Priest
William Knott Sheppard of Luton to Teacher

Norwich
Peter Scott of Cambridge to Deacon
George William Wardle of Gorleston to Priest
George Joseph Thompson of Gorleston to Priest
Donald Arthur Ling of Ipswich to Deacon
Edward Stanley Dobson of Gorleston to Elder

Nottingham
Arthur Grenville Dalby of Mansfield to Deacon
Charles William Wood of Mansfield to Teacher
John Harry Wilson of Mansfield to Teacher
John Harry Wilson of Mansfield to Priest

Scotland
Dennis Clancy of Dundee to Priest
Albert Roy, Jun., of Dundee to Priest
Thomas Peter Cook of Edinburgh to Teacher
Daniel William Beveridge Lynch of Edinburgh to Deacon
David Moore Porch, Jun., of Paisley to Deacon
Ian Daley of Airdrie to Teacher
John Graham of Airdrie to Priest

Sheffield
Derek Birkhead of Barnsley to Teacher
Alan Howard Maynard of Doncaster to Deacon
Stephen Gascoyne of Sheffield to Deacon
Rennie Graham Bell of Sheffield to Deacon
John Ernest Beattie of Sheffield to Deacon
Tadeusz Franciszek Baltyn of Chesterfield to Deacon

South London
Dennis Raymond Durrant of Brighton to Deacon
Cyril Joseph Evans of Brighton to Deacon
Hefin Jones of South London to Priest
Frank Calderwood of Bournemouth to Teacher
Arthur Willis of Bournemouth to Priest
Barry John Kenchington of Bournemouth to Deacon
Roy Alan Beale of Bournemouth to Deacon

Wales
Arnold Jones of Merthyr to Teacher
Allan Ivor Barr of Merthyr to Teacher
William Osborne of Merthyr to Priest
Gordon Livermore of Cardiff to Deacon
Arthur William Rowles of Cardiff to Deacon
David Gordon Davies of Newport to Teacher
Kenneth James Hall of Newport to Priest
Cyril Charles Clayton of Pontypool to Deacon

BAPTISMS

Birmingham
Antony Charles John Boffin of Nuneaton
Hazel Boffin of Nuneaton
Shirley Boffin of Nuneaton

Bristol
John James Reed of Bristol
Jessie Allan Wallace Reed of Bristol
Reginald James Reed of Bristol
Patricia Laura Angela Klein of Bristol
Patricia Anne Burley of Newton Abbot
Anne Laura Burley of Newton Abbot
Harold Alexander Burley of Newton Abbot
Andrew McCall Wallace Reed of Bristol

Hull
Elizabeth Ann Pooley of York
Marjorie Jane Haith of Grimsby

Ireland
Arthur Hoy of Belfast

Liverpool
Frederick Thomas Thompson of Blackburn
Everard Armstrong of Wigan
Ann Prince of Burnley
Marlene Dougdale of Blackburn
Nathaniel Onomide Ogundipe of Liverpool
Alan Shaw of Blackburn

Manchester
Bryan George Smith of Stockport
Germania Klare Smith of Stockport
Marilyn Clarke of Wythenshawe
Christine Pilkington of Wythenshawe
Jack Turner of Oldham
Jean Turner of Oldham
Cynthia Mary Austin of Ashton
James Victor Corless of Ashton
Mary Blackwell of Ashton
Joyce Vaughan of Stockport
Julia Maud Bamford of Rochdale
Ena Smethurst of Rochdale

David Joseph of Ashton
Margaret Ogden of Rochdale
Vivian Keith Schofield of Rochdale
Leslie Willis of Rochdale
Geoffrey Francis Bamford of Rochdale
Magdalen Grandley of Wythenshawe
Eunice Nowell of Wythenshawe
Muriel Keelan of Wythenshawe
James Keelan of Wythenshawe
Olive Smethurst of Rochdale
Pamela McNama of Ashton
Annie Palmer of Oldham
Kenneth Palmer of Oldham
Beryal Wrighthouse of Wythenshawe
Brian Wrighthouse of Wythenshawe
Ian Goldie Jackson of Wythenshawe
Margaret Pearce of Oldham
Norman John Wood of Oldham

Newcastle
William Austin Lupton of Sunderland
Yvonne Dorothy Eden of Newcastle
Anne Lawrence of Middlesbrough
Raymond Lawrence of Middlesbrough
Thomas Seaton Bamford of Sunderland
Lettie Smith Bamford of Sunderland
Auriel Merle Robinson of Sunderland
Eva Rosalind Florence Griffiths
Norman Valentine Winter Griffiths of Sunderland

North London
Jean Alexandra MacFarlan of West London
Alma Louisa O'Brien of West London
Charles O'Brien of West London
Margaret Rose Meek of North London
Vera Jean Schow of West London
Colleen Schow of West London

Norwich
James Edwin Smallridge of Colchester
Valerie Mahel Lungley Fisher of Colchester
May Aldis Bantock of Norwich
Leonard George Free of Cambridge
Nellie Maud Wheatley Woodrow of Cambridge
Sidney William Bantock of Norwich
Ireen Rose May Sadd of Norwich
Ronald Sadd of Norwich
Clifford Herbert Francis Woodrow of Cambridge

Rose Valerie Porter of Gorleston
Colleen Sadie Graves of Gorleston
Devra Dursteler of Norwich
Ivan James Moss of Gorleston
Frank Hill of Colchester

Nottingham
Terence Edwin Shepherd of Nottingham
Shirley Ann Florence Shepherd of Nottingham
Graham Douglas Barker of Mansfield
Jessie Eileen Barker of Mansfield
Douglas Barker of Mansfield
Diane Marshall of Mansfield
Jean Pamela Bull of Peterborough
Peter Louis Bull of Peterborough
Alan Ernest Peterson of Derby
Esther Murray Peterson of Derby

Sheffield
John David Greenfield of Sheffield
Marjorie Lily Leach of Sheffield
Lilias Bruch Drummond of Doncaster
Robert Russell Drummond of Doncaster
Donald Arthur Clover of Sheffield
Brian Eyre of Sheffield
Annie Martha Eyre of Sheffield
Alan Howard Maynard of Doncaster

South London
Cyril Joseph Evans of Brighton
Margaret Theresa Evans of Brighton
Dennis Raymond Durrant of Brighton
Keith Frederick Saile of Catford
Sandra Dorothy Baker of Catford
Lily Eleanor Harris of Crawley
Frederick James Harris of Crawley
John Edward Smith of South London
Georgina Ann Smith of South London
Carolyne Dorothy Williams of South London
Owen Williams of South London
Margaret Jean Wells of Bournemouth
Esther Ellen Kate Howell of Catford
June Marian Waterman of South London
Leigh Charles Dodd of Brighton
John Henry Underwood of South London

Wales
David Charles Stevenson of Merthyr Tydfil
Christine Stevenson of Merthyr Tydfil
Doris May Stevenson of Merthyr Tydfil

Missionary Activities

ARRIVALS :

	From	*To*
March 10, 1959		
Elder Leonard Wayne Ayers	Tooele, Utah	Birmingham
Elder Kenneth Glen Williams	Malad, Idaho	Mission Office
Elder David Nelson Barnes	Washington, D.C.	Norwich
Elder Ralph Sheffield II	Salt Lake City, Utah	South London
Elder Neal Robert Swann	Preston, Idaho	Sheffield
Elder Richard Clarence Gehrke	Salt Lake City, Utah	North London
Elder Jon Avril Bird	Springville, Utah	Bristol
Elder Larry Theron Hutchings	Riverton, Utah	Norwich

TRANSFERS :

	From	*To*	*Date effective*
Sister Vonda Sedgwick	Sheffield	Wales	March 10, 1959
Sister Helen M. Zakel	Wales	Newcastle	March 10, 1959
Elder Dennis A. Young	North London	South London	March 10, 1959
Elder Grant N. Parker	North London	Sheffield	March 10, 1959
Elder Lew D. Stratton	Scotland	Norwich	March 10, 1959
Elder Lynn Lyman Bishop	Norwich	Scotland	March 10, 1959
Elder Nad R. Brown	Scotland	Mission Office	March 10, 1959
Elder Harold Newey	Norwich	Leeds	March 10, 1959
Sister Lalla Freehairn	Liverpool	Wales	March 20, 1959
Sister Jeanette Clark	Wales	Liverpool	March 20, 1959
Sister Rosaline Newman	South London	Bristol	March 24, 1959
Sister Ann Webster	Bristol	Manchester	March 24, 1959
Elder James Brown	Bristol	Travelling Elder	March 30, 1959
Elder Frederick Nielson	Travelling Elder	Leeds	March 30, 1959
Sister Raelene Wood	South London	Mission Office	March 24, 1959

CLIFFORD T. WARNER
ANN COOMBS
ANTHON E. ANDERSON

MARILYN JOHNSON
INA MAE VANCE
DAVID N. BENCH

GORDON W. BULLOCK
ARDYTHE TWITCHELL
MARLA ALENE STONE

LOYE GOODRICH
DUANE C. HUNSAKER

APPOINTMENTS :

Elder Allen E. Smith appointed Manager, Literature Department, effective March 10, 1959.
Elder Kenneth Glen Williams appointed Mission Correspondence Secretary, effective March 10, 1959.
Sister Raelene Wood appointed Assistant Mission Secretary, effective March 24, 1959.
Sister Roma Jean King appointed Secretary to the Mission President, effective March 24, 1959.
Elder James Brown appointed Travelling Elder, Assistant to the Mission President, effective March 30, 1959.
Elder Frederick Nielson appointed Supervising Elder, Leeds District, effective March 30, 1959.

RELEASES :

	From	*Districts*
April 2, 1959		
Elder Anthon E. Anderson III *	Salt Lake City, Utah	Ireland, Nottingham, Newcastle
April 3, 1959		
Elder David N. Bench	Salt Lake City, Utah	Ireland, Nottingham
Elder Gordon W. Bullock †	Provo, Utah	Birmingham, North London
Elder Duane C. Hunsaker	Garland, Utah	Liverpool, Wales, Ireland
April 25, 1959		
Elder Clifford T. Warner ‡	Redwood City, California	Manchester, London Office
April 8, 1959		
Sister Loye Goodrich	Tridell, Utah	Sheffield, Bristol, South London, Leeds
Sister Ina Mae Vance	Delta, Colorado	Manchester, Liverpool, Newcastle
April 29, 1959		
Sister Ann Coombs	Boulder, Utah	Liverpool, Hull, Bristol
Sister Marilyn Johnson	Salt Lake City, Utah	Nottingham, Norwich, Birmingham
Sister Marla Alene Stone	Lakewood, California	Ireland, Leeds, North London
Sister Ardythe Twitchell	Delta, Utah	Scotland, Birmingham

* Supervising Elder, Newcastle District
† District President, North London District
‡ Associate Editor—*Millennial Star*

THE WIDOW'S MITE

SISTER GENT often dreamed of the time she would be able to go to the Temple. But as the years passed, that dream faded farther and farther from reality. She thought the day when the Temple would be raised in this land would never come in her lifetime, so she repeatedly implored her branch president to be sure and do her Temple work for her if she didn't live until that day.

But Sister Gent did live to go through the London Temple for her own endowments, and she "wouldn't have missed it for a million pounds." She was thrilled with the realisation that now she had "something that no one could ever take" from her.

The night Sister Gent returned from the Temple her room was filled with a glorious bright light, and yet it was dark everywhere else, and she felt that the Lord was well pleased with her for visiting the Temple.

Sister Gent had the earnest desire to do that "little bit more for the Lord." She wondered what she could do—she already pays full tithing—then she remembered the night light which she had used for years to enable her to get to sleep. If she could do without it, there would be a penny a week to give to the Lord. Needless to say, she has slept well without her night light ever since, and given the money to the Lord.

Even though Sister Gent will be 96 in July, her pennies will help "that little bit more," for "she hath cast more in than all they which have cast into the treasury."

—*Muriel Cuthbert*

APRIL 1959
Volume 121
Number 4